SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 192.

Che Principles of Anture.

AN INTERESTING NIGHT WITH THE SPIRITS. MONDAY EVENING, DECEMBER 24, 1855.

In pursuance of solicitations on the part of many distinguished citizens of New York and its vicinity, that an opportunity might be afforded them to be present at a circle for spiritual manifestations, I invited several of them to my house. for that purpose. The Davenport Family (mediums for physical manifestations), who have recently arrived in this city from Buffalo, were present on that occasion. About thirty of those invited were present, representing the most diverse religious beliefs, all or nearly all of them being skeptical as to the possibility of Spirits being able to produce external manifestations. So great was the diversity of their opinions, and so strong were the prejudices of the parties, that it was remarked by one of the company, that had they believed it possible for the Spirits to produce the phenomena they had witnessed, they should not have expected them to take place in so heterogeneous a circle as was there present.

About eight o'clock in the evening, the company seated themselves around a long dining-table, which stood lengthwise in a room about twenty by twenty-five feet, and sat half an hour or more, during which time no manifestations occurred. Persons who had been invited, continued to arrive up to nine o'clock, at which time the company numbered about thirty individuals. This number was more than could sit around the table, and so all moved back to the wall, forming a line extending round the room. The extension-table was then closed, so as to bring it into a circular form of about four feet in diameter. The two sone of Mr. Davenport, of about twelve and fourteen years of age, sat opposite each other at this table, which stood in the

Among the articles in the room, were mirrors, a clock, a chandelier with glass globes, pictures, and other things easily broken. Upon the table were placed a tambourine, a guitar, a banjo, a speaking trumpet, etc. The Spirits first manifested their presence by rapping in the usual way, and spelled, by the alphabet. "Put out the lights." Accordingly the gas was turned off. rendering the room quite dark. Very soon the stringed instru being tuned, and the strings were thrummed and made to their presence. I, however, turned off the gas and took my seat. natural senses of men. vibrate and give forth sounds. Soon these instruments were raised up and made to float about the room, while the playing upon them continued. Their position as they moved about could easily be determined by the sounds proceeding from them. Sometimes they passed completely around the room, over the heads of the entire company, occasionally touching the ceiling in their passage, now and then gliding across the laps of all, or nearly all present, so that one after another would say, "It is in my lap;" another, "Now it is in mine:" "Now it is passine me," etc. The instruments were sometimes conveyed around the room with such rapidity as to produce strong currents of air, which were distinctly felt, and which, as well as the sounds and touches, enabled us to determine the position of the instruments. One after another in the company exclaimed, "It has passed me," "I feel the current of air," etc. One gentleman being very skeptical, and desiring to be fully satisfied that no person in the form was carrying the instrument about, or producing the phenomena, sat a short distance from the table at which the boys were seated, and held out his foot, as he afterwards said, sometimes touching the table, and sometimes approaching it within a few inches thus to intercept the movements of any person who might be engaged in passing the instrument around the room. No person in the material form could have conveyed the instruments where they actually were passed, without coming in contact with his foot. Not only did by their conversations. the instruments pass between him and the table, but frequently over his head, and occasionally tapping it-proving to him that the agent of the movement was not a being in material form. One of the clergymen observed that if they were carried about by the boys, they must be able to fly with the speed of light, the boys talked between themselves, and some of the time they earnest minds. That point or principle is, the revelation of a

Lights were produced in different parts of the room: but more especially were they seen near one end of it, exhibiting a shooting, oscillating, and circuitous motion, and sometimes moving with great rapidity. A distinguished chemist present remarked that they were no ordinary lights, and that' they could not be accounted for by any known science. A rattling noise was heard to proceed from the vicinity of the chandelier, and presently a lady at the extreme end of the room said, "They have put something in my lap, which has the appearance of a chain." A rustling of paper was then heard, together with sounds like those produced by writing with a pencil. Immediately after this the paper was observed by its rustling to In a short time these clergymen joined the party, and stated gentleman, who held it until a light was struck. The Spirits then called for a light, and their request was complied with, firmly held by them; and they declared that while sitting thus, when the gentleman to whom the paper was handed read the the guitar was taken up, laid across their arms and played upon. following, which had been written upon it: "I would like to These words appeared to have been written with a red pencil.

could reach, while its upper end must have been about three feet artificial light or heat), produce a constant movement or our exodus from this worse than Egyptian bondage, and enter not be described. Hideous forms of wild beasts and reptiles

added touches by an invisible hand, which we felt on different Spirits can and do control these elements, and reconstruct the heavenly joys. parts of our persons. This hand grasped the hands of several physical human body in the light. persons present. It appeared like a human hand. It grasped | This answer suggests another question: "Why, if these my own hand several times, and it felt as natural as though organizations are constructed of the same elements which comit had been the hand of a person in the physical form, except pose our physical bodies, do they not remain and become subthat it was cold, clammy and death-like. The musical instru- ject to the slow process of decomposition?" Although my ments were placed in the laps and hands of different persons, views may not be considered orthodox by the devotees to my own among the number, and were played upon during the earthly wisdom and popular sciences, I answer as follows: time. This was repeatedly done. In some cases they were placed in the hands or laps of persons in compliance with their accretion by which our earthly bodies are formed, but by virtue spiritual existence home to my most external senses. The vision mental request, as they affirmed.

beaten upon in a manner similar to that in which the minstrels sequently, when the purposes of such organizations are accomin our city play upon that instrument, although in this case plished, the intensity of will-power relaxes, and these elements with less skill than is exhibited by them. A noise like that pro- again yield to the tremendous disintegrating power everywhere duced by the clapping of hands was heard in different parts of manifest in the universe, which resolves them into their original the room, generally near the ceiling.

The large table at which the boys were seated was distinctly and it pressed against the persons sitting there, as they affirmed. to take notes of whatever communication the Spirits might give table, holding in his hand three pencils. One of them was natural senses, or accept the spiritual hypothesis. selected and snatched away from him with such precision and dexterity as to render it very evident that the power which removed it could plainly see the pencils and other surrounding paper was heard, and scratches, as though some one were writing only to say that they did not think these things were produced upon it with a pencil. When the sound of writing ceased, by trick or collusion. the pencil was placed in its owner's hand no less dexterously than it had been taken away. In accordance with the request of the Spirits, the gas was then lit, when it was found that the following had been written, apparently with the same blacklead pencil: "I would like to have Miss Jav go at one o'clock?" Miss Jay then stated that she had made a mental request that the Spirits should tell at what time they wished her to go to the circle the next day, and this was their answer. The boys could not have done this writing, for they had no table upon which to rest the paper, neither were they near the place where the sound located the paper and writing, as were shown

During the time these phenomena were taking place, the tambourine and other instruments were sounded, sometimes in as a guide for another, yet there is a grand point or principle response to questions asked by different persons as to their position, etc. In pursuance of requests made by a groons present, were counting or repeating the alphabet. This was done to satisfy those present that they did not move from their seats. nor in any visible or conscious way assist in producing the phenomena. I invited an examination of the table, the room and everything in it. Neither of the boys nor any of the seemed to render the manifestations more satisfactory to those disposed to attribute these phenomena to trick and deception.

Before the gas was lit, the Spirits, through the raps, and by the two boys, and two of the clergymen present, which was done

been almost impossible for a human being to do in the dark, as form become, after death, dissolved and diffused in the earth and his mode of procedure is alike inverted.

Spirit organizations are not created by the natural law of of Spirit-will-power, intensified with a realizing sense of immor-The tambourine was taken up, carried around the room, and tality and the importance of its demonstration to mortals. Condiffused condition in the atmosphere. This may throw some of life—the frequent journeys I had performed in moving from The invisible intelligence said to us it would turn on the gas, light upon those passages of Scripture which are understood by place to place; and suggesting to myself the propriety of bewhich was immediately done, filling the room, to the great an- some to indicate a literal resurrection of the body; for although novance of all present. I left my seat and examined the chan- "flesh and blood can not inherit the kingdom of God," still the delier, and found that the gas was actually turned on. The relations of Spirit to matter are so far preserved as to enable the hear the suggestions of my mind correctly replied to in a dis-Spirits took hold of my coat and pulled me back, as I suppose, former, under suitable conditions, to control the latter in the linet and audible voice, as if by a person standing near my bed. ments began to move, the keys were turned as if they were for the purpose of giving me more unmistakable evidence of production of a form suitable to give it tangibility to the Without the least emotion of alarm at such a novel occurrence,

> heard to move entirely away from them to the side of the room, of spiritual phenomena; and I should be sorry to have any per- and even affectionate tone of voice. I was convinced that the son rest their faith of so important a fact upon this or any other Mr. Ellinwood, a phonographic reporter who had been invited one phase of the manifestations. I am willing that every person shall resist the spiritual claims of these wonders until such facts was seated near one end of the room some ten feet from the shall be presented as require them to deny the evidences of their friendship and superior intelligence displayed in the replies, in-

I am sorry to learn that some of the persons who attended the meeting at my house, have reported that certain distinguished clergymen present expressed the belief that the phenoobjects, in this totally dark room. Presently the rustling of mena were produced by Spirits; inasmuch as I understood them

CHARLES PARTRIDGE.

SOUL WAKING.

Dear Sir-After relating, in presence of a company of friends. portion of my earlier experience of Spiritual Manifestations in the form of a remarkable vision, which occurred to me some eighteen years since, you solicited a record of the same for publication. I now proceed to comply with your request; but before beginning the narrative, allow me to preface it with a few remarks on the utility of personal experiences in general.

Although the experience of no one person can be identical with that of any other person, and, therefore, can never serve involved in the spiritual experience of every individual, which commends even its simplest narrative to the attention of all higher life to the individual consciousness. Each new narrative momentous fact in the career of human development, and adds another member to the vast communion of that higher life.

Without this personal revelation, it is impossible for any one Davenport family had ever been in the house before, which fact to come forth from the darkness and dominion of mere sensuous these had the prattling, pretty, lisping speech of children, and the nerves which carry the sensations of feeling, taste, and smellexistence into the light and liberty of true life; because sensuous were gently striving with each other as to which should speak ing to the brain, and these faculties seem to be annihilated. By the true or spiritual life. It is well known how grossly we are said, "Do let me sing to him the song of Love Divine." After means of the alphabet, requested us to retire. It was finally misled by the senses in relation to planetary motion—the each one of the company had given some kind message, they suggested by one of the company that all should retire except merely sensuous conception being the exact reverse of the truth retired. I seemed to be left alone, when a voice different from also, in relation to all truth, the sensuous person occupies an heaven? I assented, and, looking forward, I beheld as it were or smelling? The spirit, they affirm, has no such power now; pass some six or eight feet, and was placed in the hand of a that they, with the two boys, sat around the table, all of them inverted position. All his maxims, morals, and principles of a curtain drawn aside, and before me was a sort of amphitheater, hence, could carry no such power with it when it leaves the body, taking hold of hands, so that each of the hands of the boys was action are but so many inverse reflections of truth. Tell the of indefinite extent, and a multitude of people with happy, shinmerely sensuous man of the blessedness to be experienced from ing faces, some sitting and some standing, but all looking toa frank forgiveness of some offender who has done him a gross ward me. They seemed to have just concluded some musical known phenomena of clairvoyance—facts so well known and It may be queried by the reader, as it was by some of the injury, and he will treat your suggestions with incredulity, if performance, and were about to retire when they beheld me; generally admitted by candid observers, that particular cases have Miss Jay attend our circle to-morrow." From these cir- parties present on this occasion, "Why is it that these things not contempt; because he has never been a conscious recipient and, after a moment's silent contemplation, many voices in the need not be referred to by way of proof. The writer has often cumstances it seems reasonable to infer that it was the writing are not done in the light?" I will here answer as I did then. of the spirit of forgiveness—which is mercy, clemency, good-assembly cried out, "Keep him!" and the scene in-seen subjects in this state; the eyes closed and closely bandaged of this communication that was heard, as described above. First, I do not absolutely know. Secondly, I believe there is a ness—the all-prevading spirit of the universe—the spirit of God. stantly closed. scientific truth in what the Spirits said to me in reply to a And because he has not been conscious of the existence of While contemplating what had just passed, I heard a voice so dead that they may be cut or burned without sensation. Ex-The article placed in the ladies' lap, as above mentioned, was similar question at Mr. Koons' rooms in Ohio, where similar such a spirit, he has not yet "entered into life," but has been saying, "You will now behold the bottomless pit;" and suddenly ternal feeling is for the time being dead. Now the soul rises found to be one of the chains belonging to the chandelier, which manifestations occur. As I understood their reply, they said, in tarrying in its outer courts, the senses. He finds delight in re- I was enveloped in thickest darkness, and the bed on which I in the exercise of its nobler powers. Its latent energies are

had been unhooked at each end—a thing which it would have substance, that the elements composing the physical human venge rather than in forgiveness; and, in every other action, lay seemed to be sinking. At the first, I had the consciousness

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above that; so that it would have been difficult for a person to trembling of these elements in the atmosphere, which motion into the true life—not in a moment, as is imagined by a sensuous appeared on the sides of the dark abyss, and I cried out in supreach the upper end of the chain, even by standing upon the renders them difficult of control by Spirits; but that in the theology—but gradually, through many successive stages, marked plication for delivery. Still I descended, until below me I saw table. This occurrence seemed to determine, in some minds, night, or in a dark room, these elements seem to settle down by all the vicissitudes which lie between birth and maturity. dense clouds of smoke, with their black edges illumined by a the character of the Spirits manifesting themselves on that and assume apparent rest, and in this condition Spirits are The spiritual man must also pass through the stages of infancy, glare of livid light, and from beneath I heard voices of angry occasion. A distinguished clergyman who sat near the lady enabled to attract and control them, and construct them into childhood, and adolescence, to complete manhood; and in his railing and vituperation, the tones and accents of which were in whose lap the chain was placed, remarked, "The Spirits are visible, tangible human forms, which the Spirit permeates and progress he must encounter the severest conflicts, for the sensual familiar to my ear, as belonging to unhappy persons whom I had honest, for if they were not, instead of unhooking the chain, they controls as fully, and with the same facility as our Spirits will not accept the rule of the spiritual, without rebellion and a formerly known. At this point, my horror becoming so intense, control our physical forms. This shows why apparitions are terrible strife. Without such conflicts, the full powers of genuine I sprang from the bed, and fell prostrate upon my face on the The party now engaged in a general conversation relative to seldom, if ever, seen except in the night or at twilight. This manhood are not evoked, and can not be called into active exerthe phenomena they had witnessed. Many of them changed fact does not signify that our Spirit-friends are not near us, and cise. Without them we can not be free. The field of these this torment?" In an instant there appeared before me a lumitheir seats during this intermission, and retained their new as cognizant of our secret thoughts and actions in the daytime conflicts lies between the present race of professing Christians nous cross, with a death-head and cross-bones at the foot of it, positions during the remainder of the sitting. After ten or as in the night, but simply that darkness produces conditions and that eternal rest, concerning which they have hitherto had causing me to suddenly spring upon my feet, and to exclaim, fifteen minutes had been thus spent, at the suggestion of some favorable for their reorganization in physical human forms. I but the most fantastic dreams—a field wherein they will be "Death and the Resurrection!" which I understood as a reone present the gas was again turned off, when most of the have, however, seen and handled these forms in bright candle- thoroughly purified from all aspirations after indolent case, manifestations before described were repeated; and to these were light, which proves that under the most favorable conditions whether in this world or any other, as constituting the basis of

> Knowing, then, as I do, that the Spiritual Manifestations of our day are thus opening up the way from a false to a true life, upon this subject the following relation of facts:

> > A VISTON.

Eighteen years ago, having attained the age of thirty-two, without any definite faith in the immortality of man, I became the subject of a memorable vision, which brought the evidence of occurred while I was thoroughly awake, and was of full five hours' duration, commencing about eleven o'clock at night, and or incredulity in my mind, as they have done and are doing to continuing till nearly daylight the next morning.

On the night of the vision, I had just retired to bed, in ordinary health, after having performed a full day's work at my usual occupation, when I commenced reviewing my previous course coming settled somewhere, and establishing myself in a permanent home. Pursuing this train of thought, I was surprised to Physical manifestations and organizations are but one phase of which I received satisfactory responses in an audible, friendly voice was a spiritual one, but it did not once occur to me to associate its tone and accent with any person, either living or dead, whom I had ever known. The apparently disinterested spired me with the utmost confidence, and determined me to seek to learn something from my unseen instructor. Accordingly, after a series of questions and answers. I asked if the Christian religion is true? This question seemed to grieve my invisible friend, and cause him to withdraw his presence without deigning a reply. I reflected that I should have known that the Christian religion was true, without asking, because I could see its peaceful fruits in the lives of some of my friends, and could contrast them with the discordant results of atheism in others of my acquaintance; and I concluded within myself that the Christian religion is true. My unseen friend then returned, and my mind recurring to the various religious sects and creeds, I asked, "What does the Christian religion teach?" The reply was, "Do justly, love mercy, and walk humbly with thy God." I recollected to have heard these words preached from, and to have read them myself, and they seemed very just and true; but now their significance had a fullness and power that I had never known. I can express their effect upon me only by saving that I was filled full of a sense of their omnipotent power. In this frame of mind I remained some time in reverential awe before the contemplation of what I had heard, when at length I perceived a sensation as of Elysium, spreading over and pervading every fiber of my system, and at the same time heard other voices, as if a company of persons approached. I soon recognized the familiar tone and accent of my deceased mother and goes to swell the "cloud of witnesses" who testify of this most several others of my departed relatives and friends, as well as some who were still living in this world. They addressed me, one at a time, and each in a cheering and consoling manner. Among them were a brother and sister, who died in infancy existence, in whole or in part, is but an inverse reflection of first to me; and while the sweet strife continued, little Mary such means, all the avenues to the spirit could be closed, and it -as in the relative movement of our earth and the sun. So, any of the others, inquired if I would like to have a view of existence be without the power of seeing, hearing, feeling, tasting,

of being attended by a friendly guide, but as I descended I felt the lower end of the chandelier was about as high as a person atmosphere, and that the light of the sun (and in a degree | But, with a revelation of spiritual existence, we may make myself alone, and an emotion of horror seized me, such as can sponse to my despairing cry. .

At this moment, a friend occupying an adjoining room, who had listened for some time to my distress, came in with a light, and the scenes of that inemorable night were ended. During the whole of the vision, I was conscious of being in my own most cheerfully cast into the common treasury of evidence room, and of all external objects. My outward senses were in the fullest activity. I was not startled or aroused by the anproach of my friend, for his first tap at the door was as well understood as if I had been expecting his arrival. This was the commencement of my experience in spiritual

manifestations, eighteen years ago. Since that time they have been frequent and varied in aspect, so that the recent spiritual phenomena throughout the country failed to excite either alarm many good people, and especially those in good standing in our churches. As to what I believe to be the significance of the vision, you have it briefly stated in the foregoing prefatory remarks. The two opposite scenes of the vision represent the two conflicting phases of life—the first, the internal or spiritual; the second, the external or sensual. And I would here add, in conclusion, that those who have experienced no conflict between these two aspects of life, have not yet entered upon the career of progress toward a state of everlasting rest; and all I have to say to such in this connection is, may the Spirits rap, and write, and otherwise move them, until they awake and begin the work. Your friend.

IMMORTALITY. BY J. BAKER.

That man has the germs of immortality in him, that this is written upon his physical constitution, and that his elements and powers of life will arise to a spiritual state with enlarged and farhooting faculties when the material body falls to dust, are ideas almost universal, and are especially sacred to all Christians, though various denominations differ about this immortal creature's destiny. Still it is true that there are many vigorous, inquiring minds who doubt the truth of such doctrines, and a few who absolutely deny a future state altogether, though they would fain be convinced such ideas are true, for the mind recoils at the thought of annihilation. Men demand proof, however, of a future state, drawn from the constitution of Man, and the powers of his being; and they urge, what is evident enough, that if there be such an immortal life in humanity, its latent and dawning powers could be traced even in the present existence. The immortal being can surely carry from the body no more than was in it at the hour of dissolution. If the spirit's immortality involves a new creation, the old being will have been annihilated. and the identity changed; but if what is now within us be immortal, then a future life is the development and perfection of what is now possessed.

They next inquire, if the spiritual man arises simply as it leaves the body, how can it exist or receive ideas in this new life without the aid of material organs? Here is the strong objection against such an existence, and one which old-school metaphysicians have never met. It is founded on the well-known fact that the decay or premature destruction of the bodily organs by which the mind receives impressions, is death to its sensations. Let, for instance, the eye become blind, which is death to one of the senses, and the mind-the immortality-can no longer see, but is shut up in a perpetual dungeon. An injury to the organs of hearing may forever shut out all the music of Nature, cut off could never have a sensation, or acquire a new idea. All these organs and nerves are left behind, cut off at once, by death. How, then, can the soul exist? or if it could, what would that and such an existence would be a curse!

This iron objection is fully met and answered by the wellthe ears insensible to the loudest sounds, and the limbs cold and

awakened, and inner life and sense appear. Distant scenes are correctly described, conversations related, and the human body examined, with all the keen scrutiny of the profoundest anatomist, and powers of mind are exhibited by the sleeper far superior to what he possessed in his normal or wakeful state, with all his external organs at his own command, now so cold and dead. By these experiments, I have known the skeptic often confounded, and finally convinced of a future life.

By why is it that the great leaders of the religious sects turn from this demonstration of man's spiritual powers, and deny its truth, without inquiry, and are found on the side of the French school of philosophers, spurning at this God-given light as a delusion; or, if pressed by facts they can not shun, attributing them to the devil? Paley and Butler were ready to prove the existence of a God, and the truth of Revelation from Nature and the constitution of man is the former's crowning argument. Their works are part of every clergyman's library. Why, then, do we find such a host condemning this sublime subject without investigation? They readily explore all the wonders of the starry heavens, and press every astronomer into their service; they dig into the earth with the geologists, and bring its unwritten history forward to prove a creation; they seize on every discovery of the chemist, and study the nature and habits of every animal with the naturalist. But their strong-hold is in human anatomy and physiology. Here they trace the handiworks of God, and find a fit habitation for a Spirit. Why, then, are they so averse to entering this temple—why hesitate to question its immortal

Perhaps some would say, it is because the answers will not confirm, but deny their creeds, the offsprings of ignorance and superstition, born in seasons of spiritual night. But I fancy a more charitable answer can be found, though perhaps this is not altogether false. Various causes may act on different minds.

All newly-discovered truths must pass the ordeal of opposition opinion, and are hence unwilling, from pride, so far to admit their ignorance as to be taught new ideas by others, and the bigotry of the ignorant, to whose mental darkness any new light of Galileo, nor the burning of Priestly's house and valuable library. But truth has triumphed, and will again; for it is based on facts, and is Deity's opinion, before which all finite the time will soon come when the doctrine of immortality will or Spirits. be demonstrated in our seminaries, and its proofs be a part of Man can not live content with such a gulf between the intellect to those which transpired at my house. tual and the spiritual. His nature requires them to unite in harmony; hence the necessity of a religious system adapted to the wants of the age. It is coming, and a clearer light is dawning. New truths are before us, inviting attention. Hew beautiful is the field before the spiritual philosopher, and how glorious the work! It is the redemption of Man from the chains of error and the darkness of skepticism.

THE FIRST SNOW. BY THE AUTHOR OF "HAMPTON HEIGHTS."

Ir has come at last, the first snow-only a few white flakes

dotted about on the coats and umbrellas of the passers-by-a water in the child's hands, who thought to retain one of the little center of the room, talking, whistling and singing, in order to stars for his mother.

drawn, and the lamps lighted in the parlor, you will scarcely hear the muffled footsteps of the few passengers who hasten along half blinded by the tempest. Then carriages rattling home at midnight will be less noisy than usual; and you will miss altogether the tread of the old watchman who was wont to pass when the bells were tolling the midnight hour. And the very clocks, too, as they call the hours, have a cold leaden sound, growing louder only as the snow is removed from the bell-ham-

So, too, you will be awakened at morning by the dull sounds about; the indistinct cry of milkmen down the street whom you hear stamping the snow from their feet, as they enter the houses. Then, half sleeping, you will hear other sounds, growing louder and more numerous; the ringing of shovels about the door-steps, and the rattling of coals in the riddles of the ashgatherers. Opening your eyes, you will perceive white festoons clinging to the window-blinds, and little heaps of snow that have drifted against the chimney-stacks on the houses opposite. You will say, when you come down to breakfast, "you are sorry to see it; sorry, because it always makes such bad work in the city." But you are not the only one who is sorry; O, no; there is the old rag-picker, counting out of his bag the price of a pair of shoes; how he curses the snow that will no longer permit his bare feet upon the pavement! And there, also, is the little girl who must go out on the ice without shoes, and beg for the price of them, which will never come into the hands of a cobbler, or help to cover the half-frozen feet-she, too, is sorry. And the children shivering at the crossings, scrubbing away the mud for you to pass; and the old woman, who, as yet, has got on without fire in her garret; and the sick stranger at the hotel, whose cough is increased by the dampness-they all are sorry to see the snow—the pure snow that, like a white blanket. was last night laid by invisible hands on the cold shoulders of nature. O, yes. And the poor stranger thinks how white it is; how like the cold shroud he will soon be clothed in, and turns his thoughts far away into sunny climes, where forgetme-nots and violets are growing over green graves-his mother's and little sister's; and he asks to be propped up, that he may gaze for the last time on the dark lead-colored clouds, beyond which his soul will soon vanish.

But it is not all sadness the snow brings when it comes to the city. Put aside the great sleighs and wondrous trains of prancing horses, the thronged streets, the ringing bells; put away the moonlight on the white eaves, and the merry party who come out to enjoy it, swift gliding over the smooth avenue, and the snow-picture is not half finished. No; the children love it; and many a bright-faced fellow rejoices at its coming. How many are the wet mittens that smoke by the stoves and registers; and sleds that come out from store-rooms, and bells that jingle on dogs' necks, who drag about their little masters. Ah! yes; many, many are the glad hearts of rich men's children. who exclaim, "The first snow, the first snow!" Put on thy garments, little one; and, mother, when thou lookest out of the window on his happiness; remember, O! remember the poor man's child to whom the snow is a grievous thing.

given Jan. 7, 1828, occurs the following passage: "Every man things are becoming Spirits every day, all these facts and circumhas a right to form, to cherish, and to express his own opinions and if errors of the understanding are to be the subject of more probable that this was a striking spiritual manifestation, reproach and hostility, there is no man, however upright and than that the boy was acting the rogue. talented, who can escape denunciation and proscription."

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JANUARY 5, 1856.

Notice to Correspondents.

During the editor's absence, all persons who may be pleased to forward communications for the columns of this paper, as wel as those who have occasion to write on business connected with the establishment, should be careful to address Charles Partridge, Partridge and Brittan, or Spiritual Telegraph; or otherwise their requests may not be promptly attended to. All letters addressed to S. B. Brittan will be regarded as private, and remain unopened until his return.

THE DAVENPORT MEDIUMS.

fourteen and sixteen years, have been in New York about one or other instrument, was passed over his head and shoulders, and eyes to see, saw not; but went blindly on their way groping through week at the time of the present writing. They have given our about his person, in a similar manner; and we know that none citizens several opportunities to witness the phenomena which of our hands were at liberty during any moment of the time. occur in their presence. I have been present at three of their This experiment determined positively that ultramundane organsittings, one of which was holden at my house, and an account ized intelligences were about us. of it I have given on the first page of this paper.

The first opportunity I had to witness any remarkable oc-June last, and on the occasion of their first exhibition in their public room in Buffalo. At that time the room was darkened. from the prejudice and self-conceit of those who mold public and chairs, tables, musical instruments, and other ponderable objects were moved about the room with frightful rapidity. The two boys were, to appearance, repeatedly taken up to the ceiling voice speaking in a somewhat unearthly tone. The circum-

I was next present at the opening of their present rooms in scientific education. The march of mind requires this. The this city, No. 195 Bowery. On that occasion the room was investigations. They locked themselves into the room with the in the presence of witnesses, in the most populous city in the Union. rapid progress of material science, while Spiritualism has stood darkened, and musical instruments were passed round, being boys, and held their hands in the same manner as Dr. G. and still, has left the latter far behind; but it is not so to remain. thrummed during their passage; and phenomena occurred similar

> I met Mr. Davenport, his two sons, and Mr. Colcs at their rooms yesterday morning, December 28. Dr. Gardner, of Boston, and J. W. Taylor of Indiana, were also present on the occasion. I went there for the purpose of trying an experiment with a weak solution of phosphorus, gum, etc. I requested the they should sometimes be taken for persons who have never Spirits, after forming their hands (if they did so) to saturate them with this solution that we might be able to see them in the go to spiritual circles expecting to discover some art or legerdedark by the phosphorescent glow which this solution would emit. To some extent this was done, but it was not entirely satisfactory. They seemed to be afraid of it, and I leave further explanations till it is more successfully exhibited.

All the persons except the two boys sat at the side of the few flakes that soon melt on the walks, or become drops of room, and joined hands, while the boys sat at the table in the locate their position, which were constantly at the table. Under But it will come faster by-and-by, and when the curtains are these conditions, manifestations went on, the instruments were passed around the room, thrumming during the time. A long, cold, clammy hand grasped my own several times, and twitched away suddenly. Sometimes it remained long enough to permit me to grasp it and distinctly feel its formation. I requested that this hand might remain in my own a sufficient length of time for me with my other hand to trace the arm to a body, or until I should perceive where the corporeal organization ceased; but NITE; and will investigate the laws of Divine manifestation in instead of this, the hand was suddenly slapped in mine, and a form sat down close by my side. I put out my hand, and distinctly felt the form of a person, my hand apparently coming in contact with the breast; but the form vanished from me as suddenly as it came. I do not believe it was any person in the flesh. It felt unearthly, and no person with natural eyes only to guide them, could have found my hand and grasped it with such precision, and sat by my side and move so suddenly away, without fumbling or jostling against me. Besides, I called to the boys is truly unfolded in LOVE and WISDOM, thereby begetting in at the instant, and the evidences of my senses located them both in their seats. This I particularly noticed at the time. Moreover, there was no noise like that which a person in the corporeal form would make in passing round a room. We lit the gas, and found nothing to indicate that the boys had moved from their seats.

Our next experiment was to tie these boys to their chairs, at the same time tying their hands and legs together, and their legs graph office, 342 Broadway, N. Y. to the table. After we had done this, all the other persons in the room took seats away from the tables on the side of the room, holding each others' hands. The lights were then extinguished; and now the instruments passed round the room hrumming as before described. The tambourine was played and the trumpet spoken through; and once or twice the trumpet was presented to my face or ear, and a strange voice spoke to me. Spirit hands were seen to pass rapidly round the room, sometimes near the ceiling, by the phosphorescent emanations from the solution which had slightly adhered to their fingers.

After witnessing these phenomena, it was proposed that Dr. Gardner should go to one end of the room and myself to the opposite, while the other persons kept their seats, holding each other's hands. This being done, I called to Dr. G. to know if he had his position; he answered "Yes," and immediately a sound was heard like a heavy blow, simultaneously with the tipping over of a chair. The Doctor called out for a light, saying that he was hurt. The gas was lit; his nose was bleeding; the men were in their places, and the boys in theirs, except that the chair of one of the boys had been upset, and some of the ropes with which we had tied him were unloosed or broken. His leg, however, was still tied to the table, and at a distance from Dr. G. entirely impossible for him by any means, with the instruments extended at arm's length even, to have reached. Dr. Gardner suspected the boy of striking the blow; but it was evident that labor. if his leg was tied, he could not have done it; and there appeared to be some difference of opinion as to the possibility or probability of the boy freeing himself from the cords with which he was tied, and striking the blow, and then returning to his position and succeed in tying his leg to the table, before we could light a match. While I do not question the power of Spirits to have done this, I had hoped none were so violent or reckless. Yet as I believe Spirits are only men, women, and children, void In Gov. Clinton's last message to the Legislature of this State, of corporeal form, and as people in the form who would do such stances, taken together with what I know of the boy, render it

To satisfy ourselves whether the phenomena witnessed were lecturing tour at the West.

really performed by Spirits or mortals, all left the room, except Dr. Gardner, the two boys and myself, and I locked all the doors. We all sat round the table on which were the musical and myself held the boy's hands firmly all the time the following manifestations were going on: The trumpet was taken up, sented in so brief a space. We subjoin some extracts which our and a voice through it said, "I didn't mean to do it, Doctor; I readers can not fail to peruse with interest. After relating his ner, "Who did it?" The Spirit calling himself King now claimed Mr. Yellott proceeds as follows: to speak, and said through the trumpet, " Mike did it—the same Spirit that has accidentally hit other persons." We asked, whe-

and shoulders, down my back, and up again, touching my person

Councilman Kerrigan, with his "staff," had, as it seems by a article in the New York Tribune, attended several of the exhibicurrence in the presence of this family, was in the month of tions by the Davenport family at their rooms, and had become quite suspicious that the phenomena were the result of deception; and on Thursday afternoon they secreted and took dark these days food has been conveyed by Spirits, sometimes from places lanterns into the room, and when the instruments were passing inaccessible to persons witnessing the phenomena, put upon the table round the room, they brought these lanterns into requisition. The instruments, it is said, fell in different parts of the room, and What have such cavilers to urge against the angels or other agencies and let down to within three or four feet of the floor, then some persons say one of the boys was seen standing near his who became the manufacturers of a fluid intoxicating and hurtful, when is at first a subject of terror. We can not forget the sufferings dropped heavily, making considerable jar and noise. I heard a chair. Considerable confusion ensued. Kerrigan insisted that used to excess? Was the human form, upheld by a supermundance whistling noise pass rapidly round the room, and occasionally a Mr. Davenport and his boys should accompany him to the Police influence, seen to walk upon the surface of the water? Dods, that Court, which they did; but after they got there, Kerrigan could voice speaking in a somewhat unearthly tone. The circum-stances under which these phenomena occurred were evidences not or would not, I am told, make a complaint. He asked that intelligence must bow. We may confidently, then, predict that to my senses that they were produced by ultra-mundane agents the money which he and his company paid for admittance, should actuality of the occurrence. In these days, men have been in like be refunded, which was done. These gentlemen were then per- manner sustained and made to pass to and fro upon the impalpable suaded to return with the Davenports and institute some farther atmosphere. Many such cases have occurred, and one not long since, myself, as before described, and phenomena similar to those we atmosphere; a column of water, thirty-four feet in hight, being equal intention to do so, and I will put myself in communication with some witnessed transpired. I am informed that these gentlemen in weight to a column of air having the same base and an altitude of of the Spiritualists of the day, and we will assemble a goodly number affirmed that the boys could not have produced them, and thus ended this farcical display of police authority.

If Spirits of departed human beings do exist, and are enabled to re-construct the corporeal human form, it is not surprising that cast off the earthly form. Neither is it strange that people who main, should hallucinate themselves with the idea that they had seen something of the kind; but by a more candid and thorough examination, they will come to the knowledge of the truth.

CHARLES PARTRIDGE.

TIFFANY'S MONTHLY.

THE subscriber will publish a Monthly, devoted to the in vestigation of the Philosophy of Mind in its being, action and manifestation in every plane of development, including the Philosophy of Spiritual Manifestations.

He will demonstrate the principles by which all the phenomena connected with Spiritualism can be understood, and by which all the apparent antagonisms may be harmonized.

He will trace the DIVINE METHOD in all things natural and spiritual, showing the true relation of the finite to the infithe light of axiomatic truths.

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NEW YORK, January 1, 1856.

A Card from Dr. Dods.

Dr. Dops would respectfully say, to his numerous friends and equaintance, who have access to this periodical, that he is so situated at present, that it is impossible for him to answer the numerous letters of inquiry addressed to him on the subject of his present views-the cause of his becoming a Spiritualist, and how he reconciles his present belief with what he has published in his book, etc. They will not attribute his silence, or any seeming neglect on his part, to any intended disrespect toward them. He can only assure them, that he is an honest and undoubting believer in Spiritual intercourse between the departed and their friends on earth.

Another Clerical Convert.

A NOTE from W. W. Woodruff, of Griffin, Ga., (which we intended to have noticed before) announces that Rev. A. Buckner Bantist clergyman of that city, has become a confirmed be liever in Spiritual Manifestations, and changed some other doctrines of his former faith, for which cause he has been excluded from the Baptist church! At the time our correspondent wrote, Mr. Buckner was engaged in delivering a course of lectures alism" by Judge Edmonds and Dr. Dexter. In that case, the unforon Spiritualism. We inclose our brother to his new field of tunate and erring being was dealt with in a spirit of kindness and for

"Spirits Running Locomotives."

we find floating among our exchanges. We of course assume no responsibilities for the statements presented in that article, but give it for what it is worth, hoping that some one of our readers confirmation or denial of the statement.

In consequence of the approach of New Years, we are obliged to go to press one day earlier than usual, and at the time the forms are made up, we have not received the expected

LETTER TO BISHOP WHITTINGHAM.

A PAMPHLET has been placed upon our table entitled, " George

There is a most remarkable similarity between the Spiritualism of the New Testament and that of our own age; though the former has and examine the teachings of our fellow-creatures who have gone before ther they made use of the boy to do it? Answer, "Partly; but had the worthless chaff winnowed away by others; while, as regards he is not conscious of it." They said he did not, however, leave the latter, we have to perform the same process for ourselves. Each was of the humblest origin. Each met with derision and contempt, at first, and with the most powerful opposition as it continued to grow The several instruments were then successively taken up, laid and gather strength. Each had to deal with the uncompromising across our arms, and played on. A bell was taken up, carried hostility of the religious sects of the day, whose ablest coadjutors were round our little circle, and dropped on the floor, three or four the Sadducean philosophers, denying the immortality of the soul; feet from us. The trumpet was taken up, passed over my head while slander opened her dragon-like mouth and poured forth a torrent of filth to smother the babe as soon as it was born; and all the persecutions, which the respective ages would allow, were resorted to for all the while. The end of the trumpet was placed against my the purpose of preventing the spread of a belief in the possibility of head, the rim of it surrounding my ear; and in this way a voice an actual "communion of saints" with men upon earth. Each appealed Mr. Davenport and wife, and their two sons, aged about out of heaven, as it were, spoke to me. Dr. G. says the trumpet, to miracles as evidences of its supermundane origin, and men, having the darkness of bigotry, or floundering in the filthy slough of sen-Talk of the supernaturalism of the Scriptures, but that of our own

age is equally as wonderful. In the days of Daniel did a mysterious hand come forth and trace the irrevocable doom of a tyrant upon the wall? such hands have been seen by hundreds of persons at the present day; thus powerfully corroborating the testimony of the Jewish prophet, and silencing the scoffs of the skeptic and infidel. Were hungry multitudes fed by an invisible agency, and was the water on another occasion turned into wine? I am compelled to believe it. In and all the arrangements made for a comfortable meal. It is objected that such things are unworthy to be done by the spirits of the departed. pears to be well understood even by the members of the true Church, great demolisher of all evidence in all matters, whether sacred or what over seven thousand times greater than that of the ordinary to cast out devils, every facility shall be offered you. Announce your about fifty miles. Consequently the miracle of walking upon the air, of those persons whom you suppose to be "possessed," in any convewas over seven thousand times more wonderful than that of walking upon the water. And its authentication is superior to that of the midst and command the demons to depart, and if they obey you, what biblical account, in a yet greater degree; for the witnesses are numerous, and now living in our midst; men and women of the will be put upon the broad basis of a practical demonstration; while highest respectability, who are ready for an attestation under oath, if the world will be delivered from the dominion of error. But if the necessary, and shrink not from the ordeal of the most rigorous cross- Episcopacy does not now meet the demand made upon its latent energies, examination. The testimony of such witnesses, in an aggravated case I seriously apprehend that other denominations will scoff at the claim of homicide, would hang any man in the country as high as Haman : while all the evidence which has been offered to the intellect of the age, and ruinous delusion which you so deeply deplore. in proof of the scriptural miracles, would be laughed at by a jurist, and rejected with contempt by any court in Christendom. And yet we can have a living faith in the revelations of the Bible, from daily witnessing the wonders around us.

Philip is said to have been wafted away from his fellow traveler, but this was seen by only one witness. In this State the testimony of an Ethiopian is excluded in all cases where the interests of any of the Caucasian race are concerned. Nevertheless, I am willing to believe the statement of the blackamore, who appears to have been a man of intelligence, for, not long ago, in our own country, a person was lifted up, in a similar manner, and carried along for several miles on his journey. If we withhold our belief from living witnesses, would it not be well to Gentiles also saw a strange light, and was struck blind by the influence. viction, than such as is furnished by the soundness of an argument. Peter beheld in a vision an immense sheet containing all kinds of upon, by the spirit of one of the ancient prophets, in a yet more re-

lowers of Christ, owing to their extreme poverty, could not command. But under ecclesiastical control it seems to be attended with no perceptible results. People arise from the altar and go about their business, the case when the same ceremony is sometimes performed, in an unobbe endowed with a portion of the power youchsafed to the Apostles, and spiritual effect. The lame have been made to walk; the blind to see: and persons apparently in the last stages of mortal illness have been bidden to stand erect and have walked abroad with new life and vigor infused into them by the miraculous influence. Spiritual gifts are also was the case with the Apostles, though I am reliably informed that the nor will even consent to witness the works done by the Spirit.

In the Apostolic age, there were instances of persons controlled by a low order of ignorant beings, probably the spirits of the most imperfect types of the human race, who appeared to be nearly destitute of intelligence, and are termed "Devils" in our imperfect translations from the original Greek. These, it was desirable to get rid of, and the vast progress which the world has since made in civilization, such melancholy examples of human degradation are more seldom seen; yet many men are sufficiently ingorant and vicious, and regardless of the rights of others, even now. When they leave their earthly abodes their idiosyncrasies are unaltered for a time, and they revisit their fellow men, in the form, bringing with them the same troublesome dispositions which they formerly exhibited. Over such unwelcome visitors great influence may sometimes be exerted by mediums who are in possession of proper firmness and self-command. An instance of the kind you will find recorded in the appendix to the first volume of "Spiritubearance, which seemed to awaken an earnest desire for reformation.

The desciples of Christ'sometimes failed in attempting a miracle. Not unfrequently do such failures now occur. The human organism Under this head we copy an article on our fourth page, which is the machine by means of which the invisible agents operate, and it is was too strong for him; he found himself obliged to yield at discretion. sometimes disarranged, and thus a medium is not always a medium The purest and most perfect being the world ever yet beheld, when insulted and scoffed at, as the Son of the Carpenter, "Did not many mighty works there, because of their unbelief." So is it now. The free greatest interests of humanity. His claim is no less than the establishlocated in the quarter where the occurrences are said to have agency of man is a law of his nature which the Spirits seek not to abrotaken place, will make inquiry into the affair, and send us either gate; and if he voluntarily closes his eyes, no invisible hand will for- under conditions admitting of inter-communication between the dwelcibly open them. Nor does God send his angels to be brow-beaten by lers in that sphere of being and the inhabitants of our Earth. * * the willfully ignorant, and the brutal. Such will be turned over, to the teachings of death, the great Apostle of Spiritualism, who fails not to effect the conversion of the skeptic and scoffer, even should he have to conduct them to a place where Caiphas himself, amidst the gloomy editorial communication from Mr. Brittan, who is absent, on his a bigot, and through centuries of sorrow atoned for the crucifiction of forwarded to Mr. B.'s individual address, and we are unable to horrors of the lower spheres, howled out a recantation of the creed of

Nor did the Spiritualists of that age, blindly yield themselves to the guidance of their spiritual advisers. One of the Apostles, in a letter Yellott's Letter to Bishop Whittingham, comparing Modern of advice, cautions his correspondents to "try the Spirits;" and Paul, instruments and speaking trumpet. All hands were placed on Spiritualism with Demonianism, and the power of the Episcopacy monitions of the Spirits (one of whom was expressly called holy) who the table, and joined; the lights were extinguished; the Doctor to cast out Devils." Baltimore, 1855. We have seldom seen a influenced several of his intimate friends, and urged him not to go to more vigorous defense of the claims of modern Spiritualism pre- Jerusalem-telling him the truth as was clearly proven by subsequent events. Every intelligent Spiritualist of the present day is governed by the same principles. The Spirits themselves inform us that their wish you would excuse me." Dr. G. asked, How happened it? early experiences, and the circumstances which fixed upon his thus overthrow the miserable skepticism of the age. They also assert Answer through the trumpet, "It was an accident." Dr. Gard- mind a settled skepticism in respect to the Bible and immortality, that they are capable of imparting a knowledge of many truths which the world has never yet fully comprehended, and which are all important to its progression. But they, at the same time, urge us to weigh us to "the place of departed Spirits," and never to yield an implicit obedience by an abnegation of reason and a weak and unquestioning credulity. Is not this a significant fact? Does the devil work thus? Does his satanic majesty seek to invalidate his own authority? Is the GREAT ARCHANGEL FALLEN capable of such pitiable imbecility? * * *

Wishing to avoid all appearance of prolixity, I must, nevertheless, be

allowed to advert to another significant fact, namely : the general character of those persons who are made the mediums of spiritual intercourse. The Prince of Pandemonium certainly exhibits a most unaccountable eccentricity in the selection of a vast majority of his servants. He seems to take but little pleasure in an association with the selfish and depraved; while innocent children and young females, wholly unacquainted with the wickedness of the world, and men who have been remarkable for the purity of their lives, or who, once led astray, have been snatched as brands from the burning, and told by the angel of mercy to "go and sin no more," are those toward whom he is most strongly attracted. It requires an exquisitely refined organization to pecome a good medium, and men and women of coarse and animal temperaments can not be controlled. Many, indeed, are mediums, who were not always immaculate; but we should recollect that Matthew was a publican, and Magdalene a sinner, and the latter lingered at the cross and was first at the sepulcher, while the former was the faithful follower of his Lord in the face of persecution, and afterward became his biographer. Let the first sinless Pharisee whom you find in the synagogue, thanking God that he is "not as other men," be sent to the circles" to upbraid them with the unpardonable crime of repentance. The higher class of manifestations can only be obtained by purity of life and freedom from sensuality in all its phases, the reading of the inspired portions of the Scriptures, and frequent appeals, in humility of heart, to the Giver of all good; while discord and violence of temper, and vicious proclivities, and an undue affection for the things of this life have an opposite tendency. This law of the intercourse ap-

inexperienced minds to take an interest in "the pomps and vanities of this wicked world " * Mr. Yellott concludes admirable plea for the truths of the

who have been known, in some instances, to show considerable sagacity

in preventing the development of mediums by leading their young and

New dispensation, by the following challenge: If you will consent to the interposition of this power, and undertake nient placewhich you may designate. You can then come into their a triumph you will have achieved! The great doctrine of the Church to the succession, and the multitude will be given up to the wide-spread

Your obedient humble servant, GEORGE VELLOTT. BEL-AIR, HARFORD Co., Mr., August 29, 1855.

THE PRESS ON PROFESSOR HARE.

WE have already put to press the Fourth Edition of Professor Hare's remarkable book, "Spiritualism Scientifically DE-CHOTRATED:" Not only have we this evidence of the high appreciation of this work by the public, but we have numerous favorable testimonies of the Press. We cite the following as an example:

Prof. Hare's book is a timely and an interesting publication. It is inquire whether the tongue of tradition has never uttered a lie. Paul the report of a scientific man, eminent in the walks of learning and exheard a voice calling to him overhead. Such voices are now heard by perimental philosophy, upon a subject which has excited, interested hundreds of people every day of their lives. The great Apostle of the and puzzled the public mind to a greater extent than anything of a similar nature that has preceded it for at least a couple of centuries. The humble writer of this paragraph has had his chamber illuminated We are glad that Prof. Have has applied to the remarkable phenomena at the dead hour of night, by such mysterious lights, but has never yet known as Spirit manifestations the ingenious mechanical tests which needed the aid of an oculist; probably because he has persecuted no his philosophical cast of mind so readily devised, and which this book man on account of his creed, nor used any other coercion to carry con- describes. The purely scientific stand-point presents a view of these very suggestive occurrences which had not previously been taken. albeit the public had a right to expect from scientific authorities some animal food, descending from the heavens; and John was operated solution of the modern wonders that should be at least not more marvelous than the things attempted to be explained, and they naturally markable manner. An apocalyptic transmission of truth is no uncom- looked to such sources for light on this vexed question. But the men mon occurrence, at the present day. The Apostles spoke with divers of science, preserved a profound silence on astounding occurrences tongues, and some said that they were mad, and others that they were which challeuged the attention of every rational person, though they drunk. Such things are exceedingly common in this age, and persons manifested their usual enthusiasm in the investigation of matters of insubject to such influences are frequently derided and insulted in a sim- finitely more trivial import. They were unwilling, or unable, to inform the world of the nature or the meaning of phenomena clearly involving Again as regards the laying on of hands: This custom is still kept up some of the profoundest truths of the human mind and the most interest. by the Church, and with a pomp and ceremony, which the humble fol-|ing laws of our being, but they were capable and cager to dissect all the probabilities, even to their minutest ramifications, connected with the history of an old skeleton, an exhumed foot-print in stone, or a fossil egg. Of the few scientific authorities who had ventured to speak out in and appear to be just what they were before. But such is by no means explanation of the "Spirit Manifestations," not one had been able to add anything to the sum of popular knowledge already existing on the subtrusive manner, by a good medium. Many of these persons appear to | ject, or even to save himself from the discredit of a palpable failure and blunder in the undertaking; witness Faraday's "snap-judgment" of we frequently behold an outward and visible sign of an inward and the cause of table-moving, an opinion which that distinguished philosopher would now be glad to recall; or Dr. Bell's now exploded hypothesis, or Dr. Dods' "back brain" absurdity, or Mahan's odyle, that outspirits the Spirits themselves! In such a juncture, the appearance in the field of such an eminent investigator as Dr. HARE was hailed with occasionally imparted by the imposition of hands among mediums, as satisfaction by many, as an event likely to result in the development of omething more tangible and probable than the stuff hitherto put forth high dignitaries of the Church now deign not to do any of these things to explain the cause of the manifestations. It was known that he was a man of uncommon naturaal ability, who had long held a distinguished position in the scientific world as Professor of Chemistry, in the Pennsylvania University, an associate of the Smithsonian Institute at Washington, and a member of various learned societies. When it was pubicly reported that he was engaged in an investigation of this subject, the announcement occasioned a feeling of interest among the large Apostles generally succeeded in "casting" them out. Owing to the class of community who had not been able to satisfy themselves of the true nature of these inexplicable occurrences; for it was not unreasonably expected that the known honesty, integrity and ability of Professor Hare would add something to the stock of knowledge already nossessed on the subject.

Nor has this expectation been disappointed. The book, as a whole, is a valuable addition to the Spiritualistic literature of the day, and bids fair to outlive many of its contemporaries. It is in some respects a remarkable volume, containing as it does the experience of a learned and eminent man in a series of test experiments with the unknown power and intelligence manifested in the phenomena under consideration, and his final conversion to a theory which he had set out to explode. For Prof. Hare commenced his experiments a skeptic; he started with the purpose of overthrowing a delusion, and like Saul of Tarsus and numerous other examples less conspicuous and more recent, discovered before he had finished his labors that the cause against which he was striving By means of his mechanical tests which are described in this volume and illustrated by engravings, Prof. Hare claims to have demonstrated the truth of a proposition which, if true, involves the deepest and ment of the simple fact of a post morten, individual existence—and

IF In consequence of the inattention of many of our correspondents to the notice republished this week at the head of our editorial department, their favors are still enclosed in the letters give our usual variety of original communications.

(SPIRITUALISM AND FAITH.

THE following is an extract from an article written by W. H. Rhodes, Esq., of San Francisco, California, and published in the Golden Era of that city. The article contains some striking and well-expressed thoughts, which will be perused with interest by the readers of the TELEGRAPH. Mr. Rhodes is a distinguished lawyer, and we see it noticed that Governor Johnson of that State, has fixed upon him as his private secretary.

The faith of the nineteenth century is free from every tinge of superstition, can neither be bought nor sold, cheated nor cajoled. It must be fairly courted and won by manly argument and unsuspected testimony. A promise of Paradise could not bribe it into acquiescence, nor a threat of hell enslave it into subserviency. It stands forth like an angel, with the dew of its native heaven on its wings, clad in the white robe of its innocence, its eye resting on the over-arching skies, its feet unsoiled by earthly contamination, its ear ever open to the natural melody of reason, but its pinions every ready to spread on the approach of pride, prejudice or superstition.

Hence the ill success of modern preaching. The stereotyped phrase of the pulpit of our day, its conventional routine, its bombast, its illogical reasoning, its absurd interpretation of texts of Scripture, its want of charity, its narrow range of thought, its intolerance, its bigotry, its unworthiness of Deity, all have conspired to drive men of genuine talent and catholic Christianity, from a participation in its acts of worship, and very often entirely out of the pale of the Christian Church.

Men of carnest soul, and sincere piety, will not venture within the precincts of a congregation whose head seems to take delight in representing God as a cruel, partial and revengeful demon, and heaven as an assembly of mercenary slaves and sycophants, rewarded in an exact ratio to the extent of their degradation, and the voracity of their credulity. God, they believe, is no respecter of persons, and his wor ship must be as all-embracing as his attributes. This great truth is preached to them in the glorious sunshine flashing over our fields, in the refreshing showers which irrigate them, and by the majestic ocean, embosoming in its ample folds the whole continental globe. They read it in the moon and stars, and all the innumerable hosts of heaven. Reason proclaims it, and they feel it throbbing in their innermost

All these causes have conspired to make this century the darkes epoch of doubt which the Christian world has yet known. Not that species of skepticism, however, which characterized the French Republic, when it became fashionable to ridicule Christianity, and to guillotine its professors; when irreligion was open frank and manly in its opposition, and when it became a maxim of government, that "There is no God, and death is an eternal sleep." For even then there was much sincere faith in secret, however vociferous the lips might be in denoucing it openly.

The skepticism of to-day is precisely the reverse of that of the French Revolution. It is based now upon a want of evidence, or rather an utter deficiency in that kind of proof which this age demands as a necessary pre-requisite to belief. It is not the fault of individual men or nations, that such is the characteristic of the time; it is the unavoidable result of the march of intellect and the development of mind. We are what countless ages have made us. Our reason has been fashioned by the circumstances encompassing a thousand generations. We are borne upward and onward by a flood swollen by innumerable tributaries, many of them taking their rise before the Christian era, or the foundation of Rome.

If we will quarrel, it must be with that Providence which sees the end from the beginning, and superintends equally the revolution of a world, and an empire. That Providence, however, has foreseen the state of Christendom in the nineteenth century, and provided a remedy for the evil, just as it seemed to be irremediable. We had approached that dangerous point in our physical civilization, when either science or religion had to be sacrificed. Both could not co-exist in the popular mind. The immortality of the soul, and the existence of a spiritual Supreme Being, were facts as incomprehensible as they were unproveable to the reason. The war between Reason and Revelation had become one of extermination.

At this juncture precisely, Spiritualism, so long banished from the world like an orphan child, returns to it with the olive branch in its hand, and proffers to man the only clue to lead out of the labyrinth, the evidence of his own senses.

Henceforward the immortality of the human soul will admit of the same demonstration as that of the existence of the body, or of any other fact proven by experience. Patience and quiet investigation of of spiritual phenomena are all that are now necessary to convince the

Many will of course deny the reality of these phenomena, attack them with ridicule, and shower their contempt and derision upon all I tell you nay. Though the flower that is crushed may for a time send duty; the hearing and reading of sermons may be useful; but, if men But let us hope that in our favored land at least, man's voice may be freely raised, who believe in them. This result is insenarable from the propagation of any new truth among men. Jesus was crucified. Columbus denosed. Galileo imprisoned. But the morality of the one, and the discoveries of the others, have become the redemption of the world.

This rejection of Spiritualism should not therefore discourage its happy disciple. Let him push forward his investigation, extend the be true in your connection with your children and your friends, as you range of his proofs, constantly add converts to his ranks, and embrace | would be true in your relation to your God. every opportunity to challenge skeptics to a fair discussion and a full examination of his tests, and the day can not be far distant when doubt is true to the Spirit-true to the dictates of that divine voice within, will be chased from the world, when the clouds that now gather around | calculated to lead him in the path of virtue--bath no need of flattery. the tomb will be dissipated, and when the Bible, read by the light of He knoweth the rock upon which he stands—the foundation upon Spiritualism will be intelligible in its facts, beautiful in its philosophy, which his house is built—and he hath no need to put on the colored reasonable in its commands.

Its sacred pages can then be read without superstition, and its dogmas command our faith, without enslaving our reason. Science and reli-stone of which is squared by the great rule of truth, and cemented by gion, so long divorced by the spirit of the age, shall then be reunited divine love. Then will you look into your own hearts, and ask your for ever, and, hand in hand, unravel the mysteries of nature, and the

The character of God, so long debased by the swaddle-cloth estimate of a parrow priesthood, will be redeemed from their profanations, and represented in its true light, as the perfection of eternal love.

Man himself will learn to conform more closely to the laws of his own nature, and crimes be prevented less by the punishment denounced against them on earth, than the certainty of retributory the Spirit of the future. In each of these you may glean some whole-

Such must be the necessary results from a universal belief in the truths of Spiritualism, and such no doubt is its mission among men. Let us welcome it then as an orphan long exiled from the earth, but bringing back to man assurances fresh from heaven, that God is not unmindful of him, but watches over him with no less interest to-day than he did when Israel listened to the law at Sinai, and Jesus spoke his sermon on the mount.

BOOK NOTICE.

THE CONSCRIPT : a Tale of the Empire. From the French of ALEXANDER DUMAS. New York : Stringer & Townsend, 222 Broadway. 1856.

Alexander Dumas. So much of the French lighter literature is stained the medium, and three others. The room was lit by seven gas burners. with sentiments fulse and injurious to the youthful mind, that it is with | They sat around an extension-table fourteen feet long, and weighing some hesitation that a parent or instructor selects one of these volumes for the amusement of the young people at home. And yet the French character is by nature clevated and spiritual in many of its tend. was picked up and carried to the backside of the room. Then the encies. The grosser appetites, in their more repulsive features, belong table went over against the speaker, and forced him to the backside of not properly to the French as a race, being purged away by a certain the room also, and afterwards performed many other extraordinary inherent refinement and delicacy of taste. Their vivacity also is the feats. A clergyman was then called in, and asked to lift the table, result of the sponteneity of their expressions. Centuries of misdirection which he said he could do with his little finger. He had no difficulty and artificial life have perverted many of the rich and beautiful traits in raising it the first time he attempted it, but when he made the trial of their native character. Still there is an attraction about their man- again, he could not raise it an inch. ners, persons and books, which every one must feel.

The volume before us is in the author's happiest manner. Not a scene or sentiment but a father might read aloud to his daughters; and | thinking he had been humbugged. A few nights afterwards, however, the picture of rural cottage life is most naively and softly bodied forth a hand was placed on his forehead, which awoke him. This was rein the two families who are the subjects of the tale. The hero, during his childhood and youth, is so peculiar that he is called an "Innocent," and yet so upright that he receives the name of Conscience. A Spiritualist will perceive that M. Dumas is describing a kind of medium. The youth has an insight into interior things that surprises both the learned and simple; yet he is more at home with animals than men. The rudest horse is tamed by his gentle presence, and his noble "Bernard" seems almost to be an intermediate link between the human and the impersonal races. MARIETTE is the most charming of peasant maidens, tender, truthful, and pious. Their earliest sorrow is the separation caused | you saw standing in the moonlight .-- EDDY." by the new conscription of Napoleon after his return from his disastrous

ground to the picture. The work of the translator has been fairly per- place in the light. formed, though we observe one or two errors that indicate either haste or a want of perfect familiarity with the English idiom. Altogether, be put into the hands of the most youthful readers.

Aew-Bork Conference.

PHONOGRAPHED BY GRAHAM AND ELLINWOOD. STUYVESANT INSTITUTE, December 26.

Miss Jay addressed the audience. We report the following extracts from her speech:

It is my intention at the present time, to call your attention to the value of reproof, and the danger of undue praise. I shall endeavor to institute a comparison between the two, and show how much stronger, at the present period of the world, is the false glitter of the latter, than the purer light of the former, upon which ara based all interior unfoldings. You may deem it strange that Spirits of other spheres should come to you at this time, to speak relative to a subject of this character; but nevertheless we behold the wants of the people at this particular period, and their demands require us to be plain. Reproof! What is it? Does not the world at every point demand

reproof? Is it not necessary in your private circles, in your politics, in your religion? Even Christianity at the present day must appear decorated with crimson and gold, or she can not be respected or dmitted into your best society; and politics," and the laws upon which your country's interests are founded, must appear smooth and glossy on the surface, though the burning lava within, which threatens destruction, be almost ready to burst forth. This, indeed, is a period which demands reproof, and I ask each individual now before me, to aid me in the investigation of his own peculiar condition, and also to aid me in tracing out the manner in which healthful reproof may be administered, not only to his own Spirit, but to his brother man.

The Spirit of the great I Am is ever administering reproof. He is pointing the erring child of earth to the great field of nature, and bidding him join with nature and her ten thousand voices, in hymning anthems of reasonable praise. Even Spiritualists, at this time, have arrived at a point where they also require reproof. Do not think that I come to reprove you personally, or to speak of your personal faults. I come to point you to the character of every pure and holy man or woman who has lived upon the earth, for their lives are to you reproof. * * *

If occasion demanded it, Jesus feared not to say even to those he loved, "Get thee behind me, Satan." He could use the plainest possible speech, yet his life, from day to day, was an eternal sermon of its practical tone and the rapid formalism of much of the current reproof. From the beginning to the end he set forth in his precepts | theology: and his divine example, constant reproof to the impure in heart. But, my beloved friends, reproof that cometh from the lips availeth nothing. If man would administer heathful reproof, he must so regulate his own life, that every respiration is pregnant with a perfumed atmos- whether you still use the cold bath, and what effect it has. As to the phere. To reprove yourselves is the only means by which the world can be redeemed. * * *

Time is to us at an end. We know neither time nor space; and even from the beginning of our existence until the present, and in the vour assistance; and so let good offices go round, for mankind are all illimitable future, we gaze upon one series of sentiments of reproof of a family. For my own part, when I am employed in serving others, that God hath scattered on the wayside like fair flowers, whose I do not look upon myself as conferring favors, but paying debts. In fragrance would strengthen, and whose influence would purify us, if my travels, and since my settlement, I have received much kindness we would but yield to them. The man who passes hastily along and neglects the wayside flower cannot appreciate its delicate mechanism as readily and truthfully as he who stops to pluck it and examine it, though in doing so he destroy for all future time, the beauty it possessed when first plucked. After dissecting and examing that beautiful flower, it is far more perfectly mirrored in his Spirit, than it would be possible for it to be, if kept before him until Time's fingers should tear it in pieces. The inquiring man plucks it, tears it in pieces, and investigates its peculiar properties and qualities. The peculiar beauty of its organization is reflected in indelible characters in his Spirit, and within him is born an undying, ever-fragrant flower. Such are do nothing to deserve such a reward. He that for giving a draught the flowers of reproof that are ever scattered on the wayside of man's existence-whether in time or eternity. . . .

I am well aware that it is the custom among the children of earth to administer praise rather than reproof. Flattery seems to be the great | the mixed, imperfect pleasures we enjoy in this world, are rather from instrument by which all classes of men expect to obtain the respect of God's goodness than our merit; how much more so the happiness of their fellows; but is it not clear that this course is not healthful for the Spirit? If men were never reproved, they would continue to go it; but content myself in submitting to the disposal of that God, who on in their sins. . . . For instance, on the one hand, we may have a child who has been petted and praised, because precious-because it appeared to possess some knowledge and brilliancy beyond its years; and on the other hand a simple, modest, retiring flower, that receives all reproof and no praise. You see, perhaps, the one who has been thus neglected become provish and fretful, while the other becoming arrogant, vain and foolish, is content with itself, never deeming it necessary to sacrifice one desire of its life for the happiness of charity, mercy and public spirit; not holiday-keeping, sermon reading parents, brothers, sisters or friends. Can such a course pursued toward a child develop from its spiritual being those beautiful buds of filled with flatteries and compliments, despised even by wise men, and strength, purity and loveliness that are so attractive to all beholders? much less capable of pleasing the Deity. The worship of God is a forth the sweetest fragrance in a child thus neglected, you see the rest in hearing and praying, as too many do, it is as if a tree should nor fear the rack, the thumb-screw or the martyr's fires. Yet in addressing dogmasouring of those beautiful principles of life that were designed to make value itself on being watered and putting forth leaves, though it never lizers, let me be humble, and say with Alexander Pope (the best of poets and it lovely and attractive. Either extreme will readily be perceived by produced any fruit.

Your to be injurious. On the one hand praise is perpiciously bestowed.

Your great Master thought much less of these outward appearance. you to be injurious, On the one hand praise is perniciously bestowed, and on the other hand reproof is as unwisely administered. Seek to and professions than many of his modern disciples. He preferred the

Praise is comely, but it must savor of rightcousness. He whose life glasses of his neighbor-though they be richly gilded--to behold the magnificence of that structure shapen by the divine band, and each selves whether you are to-day living in accordance with the divine commands of God, or whether you are living in open violation of those commands. . . .

Truth is what every child of God should search for without prejudice; and the heart that is truly humbled—the Spirit in which hath been sown the seeds of redemption-will bring forth its fruit. There let me point you to the Spirit of the past, the Spirit of the present, and some lesson of reproof, which, if it settle properly into your Spirits will aid you in taking one step toward redemption. Christ came not upon earth to redeem man from his sufferings, but he came to portray to you, through his life and his obedience, the will of the Father, and to show you the path in which you should walk, that you may be one with God, even as he was one with him.

A GENTLEMAN said he knew it was difficult for many minds to be satisfied with manifestations which occur in the Cark. He was in that position himself, until he had witnessed, in the light, as remarkable manifestations as were said to occur in the dark. On one occasion he was at a circle, where were clergymen, lawyers, editors, etc. All WE are happy to be able to say a good word of this new work of of the individuals present were sent out of the room except himself, some two hundred and eighty pounds. The table tipped toward the medium, whom the speaker then accused of trickery, when the medium

> A Spirit promised the speaker that it would make itself visible to him, for which event he watched three weeks, and then gave it up, peated several times. He arose and opened the window, when the room was light enough to plainly distinguished the objects in it. After looking out of the window, and walking about the room for some time, he sat down upon the side of the bed, when he distinctly saw his little Spirit boy standing before him in the moonlight. He said nothing of the circumstance till after he attended a circle, at which the following communication was addressed to him : "Father, I was at your room the night before last. I woke you up by putting my hand on your forehead. You got up and looked out of the window, and it was me

On another occasion, while sitting leaning against the wall at home and when his little girls were playing about him, he saw, as plainly as The book is essentially a prose idyl, though the great events which he could see, an individual clothed in the human form—the little boy ugilated France near the close of Bonaparte's career serve as a back- above alluded to, as he stood leaning against the table. This took

MR. PARTRIDGE gave an account of spiritual manifestations which occurred at his house on Monday evening, December 24, which will however, the volume is an exceedingly attractive one, and may safely be found on the first page of this week's issue over his own signature.

wonderful manifestations of Spirits to clergymen and others laboring to convince mankind of the same great truths, from the stand point of history, which these living phenomena demonstrate. It is apparent he said, to everybody, that the vitality and power of the Gospel is lost in the lapse of time, and the absence of a living verification. This is the common lament put forth in the reports of all denominations of Christians; and it seemed that God and Spirits bore testimony to this fact, by now repeating, and before our eyes, all, or nearly all, the spiritual manifestations recorded in the Bible and other histories. He believed if the clergy would give heed to the living demonstrations of an immortal existence, and frankly speak to their people of "That which is known, and testify to that which is seen," they would then preach with the efficacy of the ancient apostles, when "they spoke with demonstration of the Spirit and with powers. The world, he said, would be redeemed from materialism, if at all, by a living inspiration and he thought the sooner dead forms were buried, the better, so that we might lay hold of living realities.

A GENTLEMAN said that he had been present at light circles held in the rooms of the Davenport Family in Buffalo, when instruments trumpets, etc., were, by an invisible agency, taken from under a table and placed upon it, and when Spirit-hands of different colors were distinctly seen by him. Some of these manifestations took place while he and a friend of his and the two mediums were alone in the room, and at the same time that he and that friend held all the hands and feet of the two mediums.

Mr. Coles stated, that a few days previous, he was present at a light circle in Troy, at which these same mediums were present, when a guitar was lifted four or five feet above the table, and other similar manifestatations took place. He also stated that at the circles of the Davenport Family, held at 195 Bowery, a dulcimer had recently been carried by the Spirits through the air with great rapidity, and that at every succeeding circle, the manifestations seemed to be more interesting than at the preceding ones.

DR. FRANKLIN'S THEOLOGY.

A FRIEND has forwarded us a copy of the following letter from Benjamin Franklin, with a request that we should transfer it to PHILADELPHIA, June 6, 1753.

Dear Sir-I received your kind letter of the 2d inst., and am glad to hear that you increase in strength. I hope you will continue mending until you recover your former health and firmness. Let me know kindness you mention, I wish it could have been of more serious service to you; but if it had, the only thanks I should desire are that you would always be ready to serve any other person that may need from men to whom I shall never have an opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefitted by our services. These kindnesses from man, I can, therefore, only return to their fellow men; and I can only show gratitude to God by a readiness to help his other children, and my brethren, for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less to our Creator. You will see my notion of good works, that I am far from expecting heaven by them. By heaven, we understand a state of happiness infinite in degree, and endless in duration. I can of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even heaven? For my own part, I have not the vanity to think I deserve made and who has hitherto preserved and blessed me, and in whose Fatherly goodness I may well confide; that he will never make me miserable, and the afflictions I may at any time suffer, may tend to my benefit. The fuith you mention has, doubtless, its use in the world. I do not desire to see it diminished, nor would I endeavor to lesson it in any man; but I wish it were more productive of good works than I have generally seen it. I mean real good works; works of kindness, or hearing, performing church ceremonies, or making long prayers,

doers of the word to the mere hearers; the sou that seemingly refused to obey his father, and yet performed his commands to him that proable Samaritan, to the uncharitable though orthodox priest and sanctified Levite; and those who gave food to the hungry, drink to the thristy, raiment to the naked, entertainment to the stranger, and relief makers over advanced Earich the church's harvest field to the sick, though they never heard of his name, he declares shall in the last day be accepted; when those who cry Lord! Lord! who value themselves upon their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came, not to call the righteous, but sinners, to repentance; which implied his modest opinion that there were some in his time so good that they need not hear even him for improvement; but, nowadays, that the greatest scamps (of uppertendom of course, the devil may take poor rogues) we have scarce a little parson that does not think it the duty of every have been the "pets" of the "Holy Mother Church "-See Lives of Borgias, Cinci, man within his reach to sit under his petty ministrations, and that who ever omits them offends God.

B. FRANKLIN.

(9) Th

> MY HOME BY MRS. E. HEDDON

And sought to find some snot of ground

O, I have wandered earth around

On fancy's airy plume;

Where I might find a home! Beside the city's gilded dome I chose a mansion fair. And thought, "Here will I fix my home ; But something said, " Not there," I found a lovely rural cot Beside a crystal stream, And there, 'mid nature's smiles, I thought To pass life's transient dream. Yes, here at last my heart shall rest, And breathe its evening prayer; This will be home, I shall be blest, But something said " Not there." Where, then? my weary spirit cried; Is't on some fairy isle-Away, where southern oceans glide 'Neath summer's changeless smile? Where nature wears her fadeless green And skies are pure and fair, Is there a home of rest serene? A whisper came, " Not there." "There is no home on earth for thee, No rest in this dark sphere; Thou art journeying to eternity, Build not thy mansion here; For earth, with all its gems and flowe Its bending azure skies, In prison holds the spirits' powers,

Which struggle still to rise. Away beyond each shining star, In climes by angels trod. There is a land more radiant far. Bright with the smiles of God. And there are those who wait thee there And softly whisper, "Come?" And bid thee hasten to prepare For heaven, thy only home."

What a mistaken notion it is, and yet how common, for people to say that God punishes us for our sins; whereas it is we who punish ourthe whire in our own hands, where it of right belongs, and we will then lit be not a Spirit but imagination, I want a rule to detect it. I think Williamsburgh and Brooklyn. learn to look upon the great Creator only as a God of tenderness and there are many others who would like the same information. He said he was glad to have such an opportunity to present these love. A ferocious God is one of man's own creating.—Cincinnati Times. Lockront, N. Y., December 14, 1855.

Original Communications.

DOGGEREL RHYMES.

ADDRESSED TO DOG-MATIZERS. . BY A. W. FENNO. He who would progress must wipe from his mind the dust of the past. The blackoated gentry are good conductors on the slow car of Superstition, but on the lightning express train of Science, they are generally behind time, or have taken the back

THE time has past to seek for light In dogmas dark, though called divine; 'Tis time to burst the bands of night, And in man's temple, (1) ever bright, Erect an holier shrine. Of infant skulls no longer now White neck-cloth maniacs rave ; Young mother, clear thy clouded brow, Your little one is safe, I vow; There is no hell to pave. (2) In former times, I've often heard Our parson tell of innate sin, 'Till the fountains of my heart were stirred; Yet, spite of reverence, I've inferred He felt its truth within. He'd tell us of Christ's sweat and groan Upon the accursed tree-Certes, 'twas kind-yet must I own, That each man should his sins atone, Seemed far more just to me. (3) The tale of the lody's resurrection, then, I did not deem a true one; For as our Father made all men. Why use the wasted form again, When he could make a new one? (4) With groaning twang, and eyes uprolled, He'd tell in tones of gravity, The sheep have wandered from the fold; That man is to the devil sold-A vile mass of depravity. (5) An infant greets life's early dawn; That mother's joy what pen can tell; Poor foolish mother, thou should'st mourn, For God decreed, ere it was born, Your little one should writhe in hell. (6)

With masses, take the masses in, No prayers get till cash is paid, Think not repentance can God's favor win. Oh, no--he keeps an account with sin, His grace is but a thing of trade. (7) Indulgence ye can have who seek, Whether sinner young, or hoary; Protect the vile, but crush the weak, And strangle those who dare to speak : This is that Church's glory. (8) I do not think I now need dwell On the beauties of Confession; If priests confessed, how it would swell The list of crimes; this verse is "Spirituelle." I have it by "impression." (9) To the rankest weed, of that rank soil, The name of Sacrament is given;

Though round the victim hell may broil, With Latin prayers, and olive oil, They slip him into heaven, (10) Why should a man a D.D. fee? A self-appointed preacher; All nature is a temple free, Man's conscience should his true church be; With grateful heart, then bow the knee To God, the only teacher.

(2) A reverend lunatic, by the name of Finny, a scaly fellow, rather an odd fish, with a very small development of philoprogenitivenees, put forth from "Brimson Corner," Park-street church, Boston, the amiable assertion that "Hell was paved with infants' skulls," much to the edification of the parents of his congregation. (3) I never could reconcile the "Atonement," so called, with my sense of justice The death of Christ always seemed to me to be the natural result of a tyrannical priesthood, lealous of the influence of one who taught a higher, purer, and more and death have in all ages been the lot of those whose souls, illumined by an influx from the Highest, have striven to render wiser, better and happier their fellow men.

"If I am right, thy grace impart Still in the right to stay, If I am wrong, oh, teach my heart To find the better way." bis readiness, but neglected the work; the heretical but charit
(4) We think Paul answers the doctrine "of a literal resurrection" to the point:

"It is sown a natural body, it is raised a spiritual body. There is a natural body,

(5) A God of love creating a man naturally deprayed is an absurdity. (6) Infant damnation is the greatest insult to decency and common sense that creed

With off'ring large of Peter's pence, But no'er to priest or parson yield The tribute of your common sense. (7) Praying souls out of Purgatory is one of the best investments of the church almost equal to brother Hughes' consecrated graveyards.

(8) The sale of indulgences to sin by the Scarlet Lady, is so notorious, that an

llusion to it is sufficient, without quoting authorities. It is also an historical fact, (9) The delectable beauties of the Confessional can be learned from a little book of instructions to young priests, in Latin and English. I lent mine to a friend, who was,

(10) That a man in his last moments, when he would commune with God and his wn soul, should be annoyed with olive oil mummerles, seems to me disgusting. Chacun a son gout. See Kirwan's able and unanswerable letters to Brother Hughes. (10) Lest my readers should think I am of the class that would tear down and not regret their large souls should move in creed-circles however widely expanded

as Charles Lamb says, "a very poor accountant, but an excellent book-keeper."

build up, I assure them there is not a church in the land that I would not gladly see school house; and when I listen to the Chapins and Beechers of our times, I and knowing how much good they are now doing in the church, I can readily conceive how much more they might do out of it. When will a priest-ridden people learn that a crow is not a more pious bird than others, because he dresses in black, and caws

OUESTIONS TO "AMHERST."

Dear Sir-In No. 26 of the present volume of the TELEGRAPH, there is an article headed "A Word to Mediums," signed by "Amherst," which interested me considerably; but there were some points in it not so definite as I would like; I wish, therefore, to ask him some questions through your paper, as it is the only direct way I can reach him.

MR. BRITTAN:

"Amherst" says, "At some circles the manifestations assume the most grotesque character, and, so far as any one has been able to dis- blind; one of my eyes was entirely closed, and the other one nearly be attributed to imagination? This is the point I am anxious to know. manipulations, but in five minutes every vestige of pain had left me, and what is imagination. If the lower order of these manifestations, because we can not see their utility, be attributed to the imagination, why not the higher? as different minds run in different directions in their by this poison began to heal rapidly, without the aid of any additional imaginings. I wish to know the line of distinction where one ends and the other begins. This mediumship is a curious affair. I seek all the light possible on the subject. "Amherst" says, "Ream after ream of traces of the disease, and I believe myself to be permanently cured. paper has been covered with curious hieroglyphics that are perfectly use- In conclusion, I would say to those who have the misfortune to be less to either the medium or circles." I would ask, how do you know afflicted with disease, lay aside your prejudices, if you have any, and this? The Spirits say "it is for discipline;" you say "it is useless;" avail yourselves of the healing powers of Mr. Eaton, which are truly who knows best?

Does not every science have its elementary principles to be learned as rudiments, before 'their application? A very little can be told by a student while studying the elements of any science, as to what their Miss Bebee in Troy. application is to be. The elements of the vocal sounds that compose our language, of themselves, apart from their application, seem to have no meaning; but when we learn their application we see their beauty, than are usually gathered on such occasions, and were evidently much and the use for which they were designed. May it not be so with these man's work until it is finished, especially when we know as little of it as we do of Spiritualism.

I do not ask the above questions for controversy, but to have more light thrown upon these points which the article in question approached. elves by our mortal stupidity! We are beginning to see through this I have been exercised as a medium in a peculiar manner. I can not see fog. however—the falsities of bygone days—we will, in due time, place its propriety unless it be for exercise, as the (supposed) Spirits say. If

C. M. SLAYTON. I the usual hours.

THE ORIGIN OF EVIL.

BISHOP HOPKINS, of Vermont, of the highly compressive Episcopal Church of that State, lately delivered two lectures before the Young Men's Christian Association of this city, upon the subject of Modern Spiritualism, in which the Bishop occupied nearly the same platform that the Rev. Charles Beecher did-in substance "That it was preposterous and unphilosophical to attribute the phenomena to any other agency than a spiritual"—but ascribing them to the Spirits of devils damned to all eternity."

It is not my purpose to review those lectures, as Judge Edmonds has better done it than I could, but there was one part which does not apnear in the "abstract," which the Judge alone saw, but which struck me at the time I heard them delivered.

The Bishop stated "that this doctrine admitted the existence of evil," but does not tell us how it came into the world; and thence drew a contrast unfavorable to Orthodoxy in that respect.

Now, as many of our Christian friends are strongly exercised to know what real practical utility there is in Spiritualism, if it be even true," I might retort by sking them, Of what utility is it to inquire how evil came into the world, when one-half of the labor performed to answer that question would, if used in the right direction, help to get some of it out? But theology will repay that, since, according to our cardinal idea, sin came by the fall, and hence all men are subject to it, and, being the will of God, it can not be removed; hence there is no use in trying. But, nevertheless, they do try by preaching and praying, to remove the effect of the original imputation.

But the Bishop, like many others, was led into error in believing that Spiritualism admits the existence of positive evil at all in the world, and had he understood the only cardinal doctrine of the issue that has as yet been recognized, viz., Progression, his doubts and fears had been re-

We admit the existence of apparent evil, but contend that it is only incidental in the great progress of the race toward perfection; and this I propose to illustrate in nature, and prove by mathematics.

It is well known that the crab apple is the only one found to grow naturally or spontaneously in the soil, and that from that crab has been developed, by successive stages, the Newtown pippin, which we all admire; therefore, we can not call the crab evil, because it is small and sour, but the result proves that the crab apple has all the elements within it, which, when progressed produces the pippin. This is our illustration from

In mathematics it is a known fact that "two parallel lines never meet," and that no truths are, or can be made to contradict each other. Hence the apparent evil in man is like the crab. We now have like pippins among men and women; and all like crabs may be, and will be eveloped or progressed up to the likeness of pippins.

There can be no mistake about this. This is abstract truth, if there is any such, and I defy the world to show its falsity.

A. MILTENBERGER. St. Louis, December 24, 1855.

THE SHEKINAH.

THE following was sent to us as a Spiritual communication. The circumstances attending its delivery not being stated by our correspondent, we can not vouch for its origin; but as it contains some thoughts which are at least curious, and may prove suggestive, we give it for what it is worth:

The second Temple under the Jewish dispensation, lacked many things which the first possessed, and one was the light of the holy Shekinah. No longer was the presence of Jehovah manifested by its glorious light; but I will digress for a moment and say that the first account of this light was given in the story of the Garden of Eden, which is not at all understood by the Orthodox. The Spirit represented as a guard to the tree of life, was none other than the Shekinah. Again we find it in the burning-bush, and then in the pillar of fire; and so I might cite you other references to it at different times, until its extinction with the first Temple.

At the birth of our Saviour the Temple of Janus was shut. It was an emblem of the perfect harmony then existing upon earth, for it was a time of general peace. And the star in the East was the rising of the lost Shekinah. It was the introduction of another dispensationand its glory will increase under this harmonic and Spiritual age, which is growing brighter and brighter unto the perfect day.

The descent of the dove upon the Saviour was the Shekinah in another form, and was the emblem of the peace of the Spiritual age. The voice from the cloud, "This is my beloved Son in whom I am well pleased." corresponds to the voice from the mercy-seat. The Urim and Thummim we still have, but it is and must be in another form, because the new dispensation is introduced. The old is done away. It is just as real, just as glorious as when the manifested God moved in the hearts of the ancient fathers. When the light of the holy Shekinah shall illumine the minds of earth's inhabitants as it did the mind of Saul of old, then they will be made to know that there is a reality in Spiritual intercourse—third the long looked for advent of Jesus is come. not in a material body, but in the Spirit of Truth, of Love, of Charity.

There is a time coming-and it is not far distant, when all will know the Lord, from the least to the greatest; they will know that true religion consists not in forms, and ceremonies, and divers washings. The time for these forms is at an end. They belong to the Jewish dis pensation, and must die with it, or be resurrected or changed into a Spiritual form to correspond with the Spiritual age. For God is a Spirit, and he will be worshiped in spirit and in truth. Softly as the dew of heaven descends upon the flower, will be the influx of Spirtual truth, upon the minds of earth's inhabitants. This is the dawning of the kingdom of heaven upon earth.

A REMARKABLE CURE. SHAWNER, November, 1855.

MESSES PARTRIDGE AND BRITTAN: I noticed in a July number of the TELEGRAPH a case of healing of poison through G. C. Eaton, Healing Medium, of Lockport, N. Y., and having no doubt of my being the person alluded to in that paragraph, I wish to make known some important facts connected with my case, which it seems the author of the paragraph above alluded to has entirely overlooked. The facts were as follows: In the month of July, 1853, I was severely poisoned by coming in contact with the bark of a shrub commonly known as poison sumach; and in twelve hours after I came in contact with this poison, my face, and nearly one half of my body, was enormously swollen and painful, attended with severe palpitations, and I accordingly sent for physician, who pronounced my case a hopeless one. The doctor. however, prescribed for me, by way of experiment, and his prescription had the effect to check the violence of the disease, but evidently did not cure it, for the symptoms of the poison were constantly lurking about me until July, 1855, when it broke out in sores of an indolent kind, on different parts of my body, which seemed to resist the curative action of the most celebrated remedies. This state of things continued about three weeks, when the disease reassumed the acute form, the symptoms being precisely the same as when first attacked. I immediately applied the old remedy, without receiving the least benefit. I then resorted to Mesmerism, which afforded but momentary relief.

As a last resort, I resolved to try Mr. Eaton's powers, though I had little faith. I accordingly went to see him. At this time I was nearly cover, without a rational use," and he then asks, how much of this may closed; they were extremely painful when Mr. Eaton commenced his I want to know the standard by which we are to judge what is spiritual and the swelling began rapidly to subside, so much so that in twenty minutes I opened my eyes and went my way rejoicing, hardly believing my own senses. The palpitations had left me, and the ulcers produced remedy whatever. It has now been over three months since Mr. Eaton performed the manipulations, since which time I have discovered no remarkable, while his charges are reasonable.

PERSONAL AND SPECIAL NOTICES.

On the Sunday preceding Christmas, this young lady lectured to the Spiritualists of Troy, afternoon and evening. Her audiences were larger delighted with the admirable discourses of the lecturer. Miss Beber, at spiritual exercises? I do not know that we have a right to judge of a the earnest solicitation of our Troy friends, has consented to return to that city some time during the present month, and remain for a couple of weeks. She will probably also lecture in some of the neighboring towns within that time, if early application is made for her services.

Lectures next Sunday. THERE will be lectures at the Stuyvesant Institute next Sunday, morning and evening, as usual; also at the usual places and hours in

EMR. TIFFANY's appointments for the week are at the newal places and

Interesting Miscellany.

THE DYING FATHER.

BY LILLA. O, kiss my warm lips, father dear, Once more before we part, And I will bear its impress back Upon this sad, sad heart. Let me lay my young head, father, Close, close beside thy heart; Let me feel its warm pulse beating Once more before we part.

Dear father! I remember thee From early childhood's hour, When first my breast awoke to feel Parental love's deep power; When not a transient tear could dim The smiles of infant bliss, That was not dried beneath the warmth Of a father's fervent kiss.

Ah! yet the prayer I learned to lisp, At twilight on thy knee, Is clear upon the deep-wrought page

Of hallowed memory. And those soft tones that rose to heaven From out thy swelling breast,

They still are sounding in my ear, Though thou art gone to rest. And I remember a dear hand. That soothed my aching head-

A tearful guardian eye, that kept Its vigils round my bed-The careful step, the soothing draught, Thy kindness had prepared. And all the tokens of that love

Thy dear child once had shared.

When first the blight of fell disease

The darksome vale to heaven.

Passed o'er thy constant heart, And on thy brow, with death's pale hand, 'Twas written-" We must part !" But not a murmur mingled there. With faith's assurance given: And not a fear passed with thee through

In midnight dreams thy angel form Around my couch appears; And oft thy hand seems stretched again, To wipe away my tears. When gazing at the shining stars. Their fixed and holy light Recalls thine own unwavering faith, And thy example bright.

DOES THE TABLE MOVE.

-Philadelphia Sunday Mercury.

THE relations by our correspondent W., relative to "table moving," are wonderful. He is a reliable witness-one whose evidence would pass unimpeached in a case of life or death :-

It was about ten minutes past seven o'clock on Friday evening, December 7, 1855, that a party of ten were admitted into the house of a much respected merchant in the city of Boston, for the purpose of witnessing certain strange phenomena alleged to occur there. The medium, in this case, was a young man under twenty years of age. In the chamber where we were invited, were chairs, a sofa, a bed, a wardrobe, a looking-glass, etc., etc. It was ten feet high. A round table weighing about forty or fifty pounds, stood in the room. Around this we became seated. The medium took a gold watch, suspended it by the chain from his right hand, closely enveloped that hand in a handkerchief to prevent the play of his fingers and thumb, held it under the table, and requested the Spirit present to open the watch, remove the cap, that it, and notify by a rap when ready for examination. This was all done. By another request the cap was taken from a silver watch of one of the party, and was not to be found. By request it of a fond mother by acts of unkindness and ingratitude. dropped upon the table. The gold watch was passed from hand to hand under the table many times.

The room was now darkened, and the following occurred. The table was forcibly drawn up to the ceiling, leaving the deuts of its legs in the plastering. It was drawn, legs downward, so that it perceptibly adhered to the ceiling, and then came thundering down with some of the plaster dust upon its surface. It was raised some twelve or fourinches from the floor, while all had their hands upon its upper surface. While six of our number strove to hold it down with main force, it was violently wrenched from our grasp, and thrown some six or eight feet upon the bed. The medium was lifted bodily from the floor, at various distances, while we held him by the hand. He was lifted bodily from the floor, and made to stand upon the center of the table; and again, stretched upon his back thereon. Being seated in his chair very near the table, his chair was elevated several inches from the floor, while we had our hands on its back. It hopped about the room like a frog; and when it was at a proper angular distance from the table (the medium yet seated), it was suddenly transferred, bearing the medium with it. upon the table. He was sitting as composedly as if nothing had happened. It was drawn up so high from the table that the medium's head bumped against the ceiling. It was then thrown upon the floor. and the medium was hurled upon the hed at the same time

A leg of the table which was slightly loose when we began th session, was suddenly wrenched off, and hurled upon the bed as useless. Now came on a heavier table, one of mahogany, weighing ninety pounds. We stood at the side of the medium successively, took hold of this table with him, and felt it begin to move about until it had obtained a fair equilibrium. Its farther legs were then lifted, and the table itself was cently turned topsy-turvy, rising some distance above us, and then settled down upon our heads, resting thereon as lightly as a feather pillow. Three of us found it a difficult and awkward job to perform this feat at all; that is, to place it upon the heads of two others stationed at its opposite side, without pressing their crania pretty sensibly. This table was also tossed about, pitched over, raised to the wall, and upon the bed, etc., with as much apparent case as was the other.

Occasionally, a pillow would be thrown from the bed at some one the company, while all stood in a circle with joined hands.

Every one in the room was touched by an unknown hand. An un known face was sometimes brought in contact with the hand of some of us. Others were pinched. By request they begun to touch us more forcibly. We now, two by two, shifted our position in the circle, so that one could hold each hand of the medium, and thereby experience more sensible demonstrations. One of the number was designated to take his turn, by the throw of a pillow at his head. While waiting for a touch, it was remarked that a kind of fanning in the face was unmistakably applied by an unknown power. It was a cool current of air. Directly upon this, something like a heavy arm or leg, as of some entity floating over us, quite heavily grazed our heads, brushing all our hair aside; in other words, throwing it all in a heap; and while one of the party was striving to explain how it was, and to describe its manner, he was slapped upon the forehead so smartly that every one in the room heard the spank. It would have been considered a sound one in a nursery. The fingers of this hand were distinctly felt. The tips were downward, as if from some one over head. The blow was quick, and somewhat slanted toward the left side of the person first struck. The second blow was almost immediate, and applied to a person at the first one's left. He was also struck upon the forehead One finger projected over the cycbrow, and one was felt on the upper part of the cyclid. It was a small hand, with delicate but very nimble fingers. The sensation, or the smart, was felt for fifteen or twenty minutes after the slap. Others were slapped. One received a pretty round blow on the back of the neck. Another had it on his cheek, and

We again surrounded the table. A half sheet of paper with a pencil upon it, was held under the table by one hand of the medium, the other hand being upon its surface with the rest of ours. Several sentences were written in this way by the pencil. The paper was shaken quite severely, as if seized by a Newfoundland dog. The pencil was also made to rap upon the under side of the table. These

experiments were repeated several times with success. As it was approaching ten o'clock we started for the door; but being invited into the parlor to witness an experiment or two on the piano, we entered the room, and the medium, while standing upon the floor, played several tunes, the piano rising and fulling a few inches, and keeping excellent time with the music by its legs. Tunes were then ic. will visit families if desired.

played with the Æolian attachment, and the medium yet standing upon the floor at arm's length from the piano, and not touching the pedal of the instrument. Again, while his fingers were running merrily over the keys, the piano became suddenly mute; not a sound was heard. By request its music was resumed as before. Finally, each of the party was bid "Good night"—his name being rapped upon the piano case according to the number of its syllables—and we left the house about a quarter past ten.

All this was done promptly, to the entire satisfaction of every one present. Not a single request was refused; no hesitancy was evinced; not an error was committed. It was at a private residence; no fee of admission; and in the presence of ten persons, exclusive of the gentleman of the house and of the medium. Eight of these were skeptical but were fully convinced before they left. It was executed inside three hours. We leave comments for our readers to make as they -Boston Post. please. We state sober facts .-- w.

Spirits Running Locomotives .- The Old Colony Memorial, published at Plymouth, narrates an incident which is sufficiently marvelous to please the most ardent believers in "signs and wonders." It states as a matter of common notoriety in Plymouth, that during the last sum mer months, between three and four o'clock in the morning, there was regularly and distinctly heard upon the railroad the whistle as of an approaching train. As it was well-known, however, that no train passed over the road at such a time in the morning, four gentlemen at the Samoset House determined to investigate the mystery. Accordingly unknown to any one, they one morning about two o'clock stationed themselves on the railroad track, about a mile from town, and awaited the arrival of the supernatural visitor. They did not watch long nor wait in vain, for immediately they distinctly heard far off in the north the sound of a railway whistle, and presently "the distant clatter of wheels was heard-louder, nearer, nearer still it came-the click of the rails in their chairs, the rush of steam was as plain in their ears as if the lantern glared before them—the shriek of a demon-like whistle close at hand made them leap from the track, as the train thundered down the grade-the hot breath of the panting steed was in their very faces. as it passed—as the unearthly scream ceased, they heard the brakemen screwing up their brakes, the tinkle of a bell and a sound of meeting cars, as if the invisible specter monster of the road had reached his journey's end."

About a month since, says the Memorial, one of the watchers visited a Spirit-circle in Boston, where he was an entire stranger to all present save one, to whom he had never revealed the summer incident, when the engineer of the spectral train held spiritual converse with the astonished company. A protracted sitting was suddenly brought to a close, by the communicating Spirit announcing that he must go.

"'Where and for what?' some one asked. 'To run the train,' was the prompt answer. The sitters looked each upon the other, and 'what train?' was the universal exclamation. 'The Old Colony train,' was the reply. Do you mean for us to understand that at this hour of the night a train of cars passes over that railway?' There was a long pause. Slowly and deliberately, as if making no common revelation, the arm of the medium moved at last, and the pencil wrote these words: 'In life I was an engineer upon that road. At stated intervals, a train, unseen of mortal eyes, takes the Spirits of pious dead to the Pilgrim home they consecrated by their lives. Mr. ---- who is with you, will say whether he has ever heard or knows ought of that train. It is not for mortals to know more."

The Memorial vouches for the truth of this wonderful narrative. It is a little singular, we will simply hint, that Spirits who can enter rooms with closed doors, and who are ever present at the call of mediums, should require a train of cars to transport them to Plymouth !-- Boston

Religious Fran.-So long as a belief in propositions is regarded as indispensable to salvation, the pursuit of truth, as such, is not possible, any more than it is possible for a man who is swimming for his life to make meteorological observations on the storm which threatens to overwhelm him. The sense of alarm and haste, the anxiety for personal safety, unmans the nature, and allows no thorough, calm-thinking, no and brought the truly noble, disinterested feeling .- Westminster Review.

distressed, as letting a sun-ray into a gloomy heart. Children of sorrow meet us wherever we turn; there is not a moment that tears are not shed and sighs attered. Yet how many of these sighs are caused by our own thoughtlessness! How many a daughter wrings the very soul

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